



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The writer appeals for a change in the method of conducting missions in relation to Islam in India. The method which lumps the Hindus and the Mohammedans as a common missionary task is doomed to disappointment. He is insistent in urging the claims of specialized missions. It is imperative that more attention be given to Arabic. Islam, he says, is wedded to Arabic in indissoluble bonds till death do

them part. Arabic must be Christianized if we are to win Islam. Islam must be won if we are to win India. "Christian Arabic Prayers, Hymns, Liturgies, Sectionaries; the Five Hours of Prayer; the Call to Prayer; churches furnished more in mosque fashion and erected in Saracenic style; these are the methods which missions to Moslems need. We have to take over from Islam all that we can with the least possible dislocations."

## RELIGIOUS EDUCATION

### **Mrs. Cora Wilson Stewart**

Cora Wilson, a small girl of some ten years, looked out over the mountains of Kentucky with far-seeing expectancy in the serious brown eyes—expectancy of she knew not what. Her little figure, like the delicate oval face, was slender but well formed, while her long, quiet fingers tapered with the grace of a patrician-born. The fingers were quiet because she knew nothing to do, the serious brown eyes were expectant because, with almost mystical far-seeing, she awaited something.

With undefined intent the family moved one spring day from the mountain cabin down to the little village of Morehead. There a small school held up a torch of light which flickered and flared intermittently. But it was the gleam for which the child's serious eyes had been unconsciously looking. The purest of Anglo-Saxon blood warmed the little girl's small body, and her waiting mind held all the vigor and alertness of her forbears of a century ago, which the sleeping mentality of generations between had preserved in singular clearness and avidity amid the Appalachian fastnesses. The little girl simply devoured the books before her, and with the rapidly developing body, mind and soul expanded till her longing grew from an undefined personal expectancy to a full-visions yearning for a state, a nation, freed from illiteracy!

She called first to the men and women about her of all ages from eighteen to

ninety to gather at the little schoolhouse on moonlight evenings and learn the magic art of reading and writing. They responded eagerly, the old and the young, and so rapidly did the bent, white-haired men learn to read letters from far-away children and write responses with their own hands that enthusiasm soon resulted in other mountain schools in the county, enrolling 1,200 men and women the opening night, September 4, 1911; and in three years Rowan county's illiterates were reduced from thousands to six individuals, and these practically incompetents.

Then Mrs. Cora Wilson Stewart looked out over the state with its host of illiterates in the mountain solitudes, and through her efforts the Kentucky Illiteracy Commission was created by the legislature in 1914. As was fitting, Mrs. Stewart was made president of the commission, and with the slogan "No illiterates by 1920," the state has been aroused to determined action.

It was inevitable that the flaming Kentucky torch should project its light upon adjacent states, and Mrs. Cora Wilson Stewart became a name to conjure with. Speaking with rare convincingness and charm, she was called hither and thither to address state and national educational meetings, and as a result "moonlight schools" have been organized throughout seventeen states in the South and West.

The House Committee on Education at Washington called Mrs. Stewart before it

in March of 1914, and not only spent the entire session listening to her account of the beginnings of her work in Rowan County, Kentucky, and its spread through the South and West, but arranged an extra meeting for the next day that she might continue her story. These sessions resulted in a bill being introduced in the House which provides for the investigation of illiteracy and calls for a co-operative effort in which the nation, the states, individuals, and associations shall join, to enrol illiterates of all ages in schools.

### **Thirteenth Convention of Religious Education Association**

The thirteenth convention of the Religious Education Association met in Chicago during the last days of February. The subject which was in the forefront of discussion was "Religious Instruction and Public Education." The findings of the Association are significant and are as follows:

1. The Church and the State are to be regarded as distinct institutions, which as far as possible co-operate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education which shall include adequate facilities not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public-school authorities without formal agreement between the state and churches as institutions.

4. The work of religious instruction and training should be done by such institutions as

the home, the church, and the private school and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public-school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends:

a) Upon the adoption of a schedule which shall include the systematic use of week days as well as Sundays for religious instruction and training.

b) Upon more adequate provision for training in the experience of public and private worship and for the use of worship as an educational force.

c) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the educational work of the local church.

d) Upon the degree to which professional standard and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

e) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic co-operation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money consecrated to the children of the Kingdom.

f) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

## **CHURCH EFFICIENCY**

### **Utah's Interdenominational Commission**

An interdenominational commission has been appointed as a result of the federation of the Baptist, Congregational, Episcopal,

Methodist, and Presbyterian churches of Utah. This united effort has been necessitated by the inefficiency of the denominational work which has heretofore been conducted in Utah. The attempt is being